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1 Critically examine the different ways in which peace can be prevail and how peace is necessary for well being and justice? Give your reasons justifying this statement.

Answer - Peace was taken earlier to mean the absence of organised violence. This prevented scholars from looking at peace. Peace tended to be defined negatively as the absence of war. Peace is an integral part of normal social life and relations. If peace is lost man's existence loses its smooth, flow, tension. Without peace, social relations tend to be clouded with feeling of insecurity. Peace is not celebrated in historical writings. If peace nourishes, sustains and enriches life, both personal and social, war destroys life and impoverishes society and ravishes natural resources. Peace is at the heart of this model and in the heart of the people as well, and this is corroborated by the fact that desire for peace is not only essential for everyday life but also a universal aspiration.

Galtung identified two kinds of peace; negative and positive.

- ① Negative peace refers to the absence of organised violence between human groups at any level of collective existence.
- ② Positive peace refers to a pattern of cooperation and integration between major human groups.

Peace became necessary for any society to be qualified as peaceful society. At the primary level stands the individual who is driven by the need to live in group not only to assure his survival but also to make his life materially comfortable and psychologically contented and happy. Groups however vary in size and quantity. This variation can be seen to yield for our purposes, mainly three levels: the level of human groups for example peasants, dalits, army, etc. and the level of the international system of nations. Galtung talks of the emerging level of the world state. However, since it is still in the womb of possibility, it does not concern us here.

At levels higher than that of the individual, there are two levels where peace should not be allowed to lapse. The first level consists of major human groups that we know as nations or nation-states. Every state harbours within its borders a plurality of groups differentiated on the basis of race, language, religion, socio-economic status, political convictions, regional identity etc. Second, diversity is the characteristic of all societies, including the emerging world society.

peace is necessary for well being, without peace a person can't satisfy his material needs. Man interact with nature and fulfill the needs from nature where his/her soul and mind is calm and peaceful.

Peace is vital role to establish the Salubrious balance between person, nature and society. If there will be no peace in individual mind then that individual will drop the ~~peace~~ peace of society and other people of the society and this can be go without any limit. A person mind should be peace and person should always keep his/her mind peaceful to maintain the peace in society and nature.

When everybody is driven by the energy of his desires to seek what he wishes to have claimed that personal as well as collective good will be adequately served. On this view the one dynamic element in society is the self-definitive subject, who as the centre of energy, enterprise and creativity.

Individual actions are expressions of will caused by desire and decision made by individual must not be influenced by any force external to him. To be integrated with the larger order is to sustain a social order as a cohesion. Such society underlines the fact that society is civilisational unit that constitute an arena where human consciousness, intentions and purposes receive definite shape and direction. In such a society a person does not live life he becomes able to lead life towards attaining at higher purpose.

Justice in the simple meaning righteousness Plato saw justice in his Republic as a key virtue that regulates and equilibrates other virtues. Justice results from each elements in society doing the appropriate task, doing it well, and doing it only. When we come to Aristotle we find him restricting the term reference to a particular virtue, distinguishing ~~ex~~ between justice and equality or between justice and charity.

In modern view, ~~the~~ nature grant freedom to everyone, however not everyone is equipped with the same merit and capacity. As a result there is a wide gap between the efficacy and effectiveness of one person and that of other. This differential endowment lead to the situation of inequality in the distribution of social good. Inequality of possession in situation where equality of possession deemed to be an ideal that must under-quit the social order means perpetuation of injustice. And when justice is denied conflicts become endemic and pervasive. And when peace is disturbed well-being and justice too become ~~beaver~~ ~~beaver~~.

However Aristotle termed it *pleonexia* signifying a claim for certain good even when a person's ~~merit~~ merit did not justify it. This is surely to create a big gap between merit and reward making.

To fill this gap, discrimination and reform from society and serve justice we need to have a peaceful and goodwill free mind. which could treat every individual equally without any favoritism and discrimination.

To serve justice to human and society, equal distribution and equality should be in the mind of civilian to develop and create a civilised society.

Q What is the correlation between peace and democracy? How do they complement each other?

Ans Peace and participatory democracy are two ideals that mankind swears by, hopes to achieve and seldom realises. Peace has although the history of mankind, been casted as an ideal and has been frequently broken either by internal turmoil or external wars. Similarly, participatory democracy was once and actualised dream.

The world was ruled by different forms of governments. Democracy comes three centuries before only. The biggest reason to form a government using democracy to destroy the Emperor and dictatorship. In dictatorship there were so many drawbacks and civilians life are denied by the government. Inequality, injustice and many other exploitation. This new type of govt formation spreaded around the world like fire and nowadays almost every state are democratic, where civilians of state elect their representative.

Abraham Lincoln once said about democracy "for the people, by the people". When a state deliver fair justice, equality and socialist society then automatically there will be peace in the society. There all can be achieve without democracy but what democracy does there ~~that~~ when a government deny these things then in next term after 5 years people and replace the ~~current~~ delegate of govt with a new ruler.

Not only there is a big and vital correlation between peace and democracy. Cledith explores the relationship between peace and democracy at four different levels, dyadic that is between two democratically organised political systems at national level system.

A secular tendency towards statistical regularity confirming a positive relationship between democratic countries and rarity of war between them seems to obtain. If organised military action with annual battle death exceeding 1000 has been declared as war.

It is regularity that prompts Rudolph Kummel to pronounce that democracy is a general method of non-violence. However, when we come down to national level, the picture changes radically. The persistence of the empirical finding that democracies do not fight wars against each other is matched by the lack of relationship between the political system and war at the national level. Most studies reveal that democracies participate as much in war as do non-democracies at least since after the Napoleonic wars.

One possible explanation for this might lie in the fact that democracies have to fight when attacked by non-democracies. However, instances of democracies declaring war against non democracies are not lacking.

Coming to the national system level, what need to be noted first is that since the last 150 years, there has been a process of increasing democratisation.

We can't say that democratic country don't participate in war or initiate war. On the basis of evidence available there seems to be a paradoxical relationship insofar as most studies come to the conclusion

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that democracies participation was just as much as countries with other political systems.

If the idea of democracy is the method of non-violence, it would seem that democracies whether old or new should be able to resolve their differences non-violently, thus eliminating the probability of violence.

Analysis makes it evident that democracy neither ensures peace nor does it avert threats to its own continuance. The principal reason is the divestment of the people of their sovereignty and restricting their participation to single acclamation of the selection of rulers through periodical election. Does this mean that if full participation of the people in the making of collective decision is allowed peace-internal peace? Democracy is an indispensable condition for the vigour of democratic life and relations and for ensuring peace, does not the parliamentary system currently operative in India provide an adequate institutional format to ensure peace? If not what then is necessary to promote participatory democracy?

The hope that a peaceful world after the world will emerge has been democratised is based on shifting sand. Three important reasons can be advanced for the conclusion. First this hope is the artifact of statistical manipulation insofar as indicator of democracy covers only the shadow of real democracy. Change the components of the indicator and we will have a different result. Also as the analysis above shows never democracies have not been free of violence.

Using democracy and different form of local and central ~~govt~~ government and since the formation of ruler and representative directly elected by the people of the state and locality so that people feel safe and they have trust on their ruler to maintain the peace, justice and social equality and that bring peace in between the people.

Question 6 Global Sources of Contemporary Conflicts-

(A) Contemporary conflicts are the inter state ~~conflicts~~ conflicts which emerges in between the two or multiple states. Since the Second world war most of the conflicts happened due to cold war between United States and Soviet Union. In 1990 with the disintegration of USSR the cold war came to end. But this led the conflict in the state in Soviet blocks like ethnic conflicts in Yugoslavia and secession demands of Czechoslovakia and Chechnya.

There are analysis of the system sources of conflicts themselves, setting aside the clash of civilization, hypothesis of Huntington which predicts future conflicts across the fault line between civilization and geo-political struggle between states.

The main focus is on three ~~inter~~ interlinked trends.

- ① Deep inequalities in global distribution system of wealth and economic power. Developed countries constituting 20 percent of the world population and control and own 80 percent of resources, where 80 percent developing and poor nations surviving on 20 percent of resources.

- ② Human induced environmental constraints exacerbated by excessive energy consumption in the developed world and population growth in underdeveloped world making it difficult for human well-being to be improved by conventional economic growth.
- ③ Continuous militarisation of security relations, including the further proliferation of lethal weaponry.

There is a new form of war define in new war, and this new war is ~~state~~ characterised by state failure caused by social-mass and economic factors such as demographical pressure, movement of refugees, economic decline, criminalisation of state, violation of human rights, monopoly of legitimate use of force and rise of paramilitary group and private armies, and also over the oil, water and land.

Victim of these conflicts are mostly civilians, and civilians are targeted and killed in all kind of conflicts.

Some source examples of contemporary conflicts are -

- ① Social weak society - cultural division, ethnic imbalance
- ② Global geo-political transition.

Question 6.

B

Methods of Conflict resolutions -

It is impossible that a state doesn't have any conflict. But a good state is one who manage the conflicts and do justice to their civilians. States take some steps to resolve the conflicts, and hence accordingly we have few methods to resolve the conflicts.

1 Pacific Settlement - This methods involves the use of peaceful mechanism to solve the conflicts without any use of force and violence. Pacific settlement further divided in two categories.

~~(i) Judicial~~ -

(i) Diplomatic and political method do not use any force and violence and final judgement arrived through these mechanism may not be binding upon the parties concerned. Hence they are called non-binding or non-decisional and mutual agreements and general arrived at through compromises. These methods are -

- (i) Negotiation
- (ii) Good offices
- (iii) Mediation
- (iv) Inquiry
- (v) Conciliation

(ii) Judicial - This is also a peaceful method, the only difference in this method is of its binding nature, the decision arrived through these method are binding on the disputed parties. Hence these procedures are described as decisional and binding. These methods are -

- (i) Arbitration (adopted by Permanent Court of International Justice)
- (ii) Adjudication (adopted by International Court of Justice)

2 Coercive Methods - when pacific settlement doesn't solve the conflict and fail to come at any resolution, then state adopt coercive methods. Coercive method are two types -

(i) Coercive methods short of war - State turn to coercive but non-violent method for the resolution of conflicts only if peaceful procedures fail to produce the desired result. Most of these devices, although expressed in the mechanics of the diplomatic process, have their ultimate coercive effect in the psychological realm. These non-violence coercive technique may be pursued through numerous state actions in the form of recall of diplomats, expulsion of diplomats, denial of recognition, rupture of diplomatic ties, suspension of treaties, ~~and~~ These actions are taken by adopting one of the following methods -

- (i) Reprisal
- (ii) Retortion
- (iii) Embargo
- (iv) Boycott
- (v) Intervention
- (vi) Collective Security

(ii) Coercive method through war - Last resort to the resolution of conflicts in the international system has always been the organised application of violence in the form of war. But the war may either be fought by tacit agreement within the terms of reference and restraint laid down by international system and thus be related to the controlling equilibrium or it may potentially be destructive of the system by threatening to alter relationship drastically, dysfunctionally and permanently. Wars can be fought in two broad categories.

- (i) Limited War
- (ii) Total War

Question 9
A

Liberal and Marxist - views on equality and inequality.

The idea of equality carries different implications to the men of Liberal and Marxist views. The idea of equality, according to Liberal notion, is "Equals should be treated equally, ~~unequally~~ unequals unequally and the respect in which they are considered unequal must be relevant to the difference in treatment that we propose (Benn & Peters); It is however, a different matter that with the assimilation of socialist content in the philosophy of Liberalism, the real meaning of equality has been integrated with the consideration of social good as a result of which the concept of social equality has become all-pervasive. Keeping it in view John Rawls suggests two essential points inherent in the notion of equality" First each person is to have an equal right to the extensive basic liberty compatible with similar liberty for others. Second, social and economic inequalities are to be arranged so that they are both (a) reasonably expected to be everyone's advantage and, (b) attached to position and offices equally open to all (Rawls 1972).

The Liberal doctrine equality, strictly speaking stands on the premise of the equality of adequate opportunities available to everyman in what Macpherson calls, a market society now turned into quasi market society. That is let all people have liberty to compete with each other in the midst of equal opportunities with the result that ~~and~~ those who can make best use of their chances may go ahead of others. Inequality in the midst of equal

Opportunity is thus a valid affair.

In other hand Marxist notion of equality, if we examine closely the concept of equality ~~and~~ is "has ~~only~~ only two aspects - economic ^{in the} socialist and humanistic in Communist phase of social development. That is what we call equality has mainly an economic aspect so long as we live in a class or a classless society. It shall have a humanistic form when the era of final stage of Socialism ushers. There can be no equality so long as there are class contradictions. Unless capitalism is thoroughly liquidated in the period of transition by dictatorship of the proletariat, there can be nothing like real equality.

The provision of equal opportunity is thus a hoax whatever rational justification may be behind it. Lenin's analysis thus stands on this assumption that no democratic order is possible within the framework of Capitalism, for the capitalist class is far too strong and use the political power symbolized in the state for the preservation of its own interest and to fasten the bond of enslavement on the workers and peasants.

Equality thus comes to prevail when the classless society is established after the successful results of the revolution. All kind of equality - like social, political, legal, economic merge so ~~as~~ to prove that equality is possible only after the liquidation of class antagonisms. Equality assumes a humanistic form in the final stage of social development.

Question 9 Human development and poverty eradication

B Human development is the concept to provide security, ~~the~~ economic growth, of human being. In 1994 United Nation Development Program Human Development report called it a 'sustainable human development that ~~only~~ ~~generally~~ that includes poverty, ~~the~~ exposure to environmental hazards, civilian casualties. The primary or most important aimed of human development is to meet these to every individual.

- ① Primary education
- ② Adult illiteracy
- ③ Primary Health
- ④ Family planning service
- ⑤ Safe drinking water and sanitation

The objective of human development is to consider the multiple dimensions of human wellbeing and create an enabling environment for people to enjoy long, healthy and creative live.

Amartya Sen Says "To achieve the development we require the removal of poverty, Tyranny, lack of economic opportunities, social deprivation and neglect of public services and the machinery of repression. The good life is partly a life of genuine choice and not one in which the person is forced into a particular life however rich it might be in other respects.

Poverty Eradication

Poverty ~~eradication~~ ~~into~~ is big challenge for state to manage and save the people from poverty. Mostly the underdeveloped nation where lack of resource and economic condition is not very good are suffering from poverty. The major source of poverty is access of resource for all and equality and distribution of ~~these~~ wealth between civilians. Due to lack of distribution system ~~every~~ few capitalists acquire the most of the economy of state and majority of

people are jobless. Let's take a look on countries and income. By the 1990s the fifth world's people living in highest income countries was -

→ 86% of world GDP - the bottom fifth just 1%.

→ 82% of world export markets - the bottom fifth just 1%.

→ 88% of FDI (foreign direct investment) - bottom remain same here 1%.

→ The richest 1% had as much income as the poorest 57%.

→ Income of richest 5% of the world was, 114 times that of poorest 5%.

As many as 800 million people in the developing world and at least 29 million people in the developed and transition economies lacks access to enough food supply. These people suffer from daily hunger, malnutrition and starvation deaths, and the reason for food insecurity arising from number of factors like inequitable distribution of food, environmental degradation, natural disasters and conflicts and war.

Question 7

A

Elaborate Gandhian view on peace education.

peace education is essential these days to maintain the peace and harmony in society. No other eminent leader in the realm of the world history is so much associated with peace and non-violence as does Gandhi.

Peace was central to Gandhi's political, social and religious philosophy and demonstrated to world the supreme method of achieving world peace. Gandhi considered violence as the root cause of evils. His method was non-violence, identified ~~considered violence~~ with peace and truth, and these all reflect in his education. Gandhi's concept of education reflects more or less what we know today peace-education.

The most fundamental principle of Gandhi's philosophy of peace is Ahimsa or non-violence, which is love of love, life and creation or offered to violence as an indivisible, important and essential part of education and serve as basic component guiding our day-to-day activities. Gandhi proclaim the foundation for the development of morality in a man should begin as early as in childhood, through moral and ethical education and considered it as important and necessary for all round - development of personality in general and progress toward path of peace.

Gandhi considered moral education is essential component of education, leading to character development. He advocated the introduction of religious studies in education so as to enable the student to strengthen their moral and spiritual aspects. He felt that it would provide the value of self-control, patience and veneration in the character of a person.

Gandhi's concept of education had high components of morality and spirituality. He prescribed certain rules for the students to ensure morality and righteousness for education does not consist only learning of theories but in gaining knowledge and spirituality. Education he opined should enable the one to rationally analyse the situation and act with peace and tolerance even under difficult circumstances. Gandhi aimed at eliminating the negative traits like communal ~~harmony~~ disharmony and caste discrimination through constructive work, and that can be achieved only through inculcation of right value.

Gandhi believed that the introduction of religious studies in education would fortify ethics in student and develop the value of forbearance, tolerance and humanity. Since every religion preaches and prescribes peace, it would be easy to inculcate the virtue in the students at a very early stage.

Make a critical study of Satyagrah as a means of Conflict resolution.

☉ Satyagrah is a non-violent method. It is out of love and the same time an act of defiance. It was an act of self-inflicted punishment, so as to bring around someone loved to one's own point of view. It was not a fight so much as a silent suffering to draw the attention of an opponent in the family and make him realise that he was a source of trouble or suffering.

Satyagrah for Gandhi, was not a negative campaigning. He believed it to be a positive active-oriented effort to build a common interest community inclusive of those whom you chose to confront. It was aimed at dissolving antagonisms without removing the antagonist. It was a bid to elicit cooperation through non-cooperation. Satyagrah or ethics was not a topic of research but a code of life.

Satyagrah is a non-violent movement to conflict resolution. Gandhi used this movement to fight with Britishers in India and also in in South Africa ~~with~~ to ensure justice to people and coolies who are mostly Indian immigrants.

Satyagrah and non-violence techniques may work very well in international conflicts even in situations where communities are involved.

Non-violence was the basis for all actions of the Satyagrahi. You do not become non-violent, said Gandhi by merely chanting "I shall not use force". It must be felt in the heart he stated.